Vol. VII. Numb. 54

THE OBSERVATOR.

The Rehearſal's *making the Sacrament of the Lord's Supper, a Sacrifice to be offer'd by the Prieſts, contrary to the Catechiſm and Articles of the Church of* England, *to the Form of ordaining Biſhops, Prieſts, and Deacons, and to the Holy Scriptures. The coercive Power of Parliaments over Tyrants, farther prov'd, from the Charters of King* John, *and* Henry *the I. &c.*

From Wednesday, Auguſt 18. to Saturday, Auguſt 21. 1708.

Country-m. THE *Rehearſal* is very civil to you, Maſter; he ſays, he has ſent you to learn your Catechiſm.

Obſ. I might with as much Senſe and Juſtice, *Roger*, ſend him to learn his Primer. But ſince he is pleas'd to refer me to the Catechiſm, I'll act the Part of a fair Combatant, fight him at his own Weapon, and ſend him to the Catechiſm to learn, *That the Sacrament of the Lord's Supper was ordain'd for the continual Remembrance of the Sacrifice of the Death of Chriſt, and of the Benefits which we receive thereby*, which is quite contrary to his Popiſh Doctrine, that it was ordain'd to be offer'd up by the Prieſt, as a Sacrifice.

Country-m. In his Paper of the 14th, Maſter, he ſays, you deny the Holy Sacrament to be the Body and Blood of Chriſt, and juſtify the burning of it by the Hands of the common Hang-man.

Obſ. That's falſe, *Roger*; I only charg'd him with calling a Wafer carry'd about the Streets by a Popiſh Prieſt, our Saviour's Body; but now he improves, and gives us a farther Evidence of his Inclinations to Popery; for it ſeems, he will have it to be our Saviour's Body and Blood too; which juſtifies the Popiſh Communion in one Kind, and their depriving the Layty of the Cup. But to come cloſer to the Point *Roger*, I own, that the Holy Sacrament of the Lord's Supper, is his Body and Blood, in the Senſe which Chriſt ſaid it was; and as the Church of *England*, and other reform'd Churches, explain it. But at the ſame Time, I deny the Popiſh conſecrated Wafer, to be our Saviour's Body, in any Senſe at all, becauſe 'tis not conſecrated according to our Saviour's Inſtitution, nor to that End for which he appointed it; nor is their pretended Sacrament celebrated according to the Practice and Precept of Chriſt and his Apoſtles. No Man can doubt of this, who has ever ſeen Maſs, or look'd into the Canon of it, which is more like Rules for Conjuration, than Conſecration: Yet this pretended Champion of the Church of *England*, will needs have a Popiſh Hoſt to be the Body of Chriſt; and that too, after the Sacrament is over.

Country-m. A delicate Champion of the Church, indeed! I am ſure, Maſter, that is contrary to the Doctrine of the Church of *England*; therefore, as a farther Requital of the *Rehearſal*'s Civility, pray ſend him to learn his Book of Common-Prayer; for there he will find, after the Order of the Adminiſtration of the Lord's Supper, that if any of the Bread and Wine which was conſecrated, remain, it ſhall, immediately after the Bleſſing, be reverently eat and drank by the Prieſt, and ſuch of the Communicants as he ſhall call to him. And this is order'd on Purpoſe to prevent Superſtition.

Obſ. You ſay very well, *Roger*; and I can tell you farther, that in the Common-Prayer-Book, publiſh'd by King *James* the I's Authority, in the firſt Year of his Reign, *it was order'd, that what remain'd, ſhould be given to the Curate for his own Uſe.* But you know, Arch-biſhop *Laud*, and his Faction, have been for nearer Advances to the Church of *Rome* ſince that Time.

Country-m. We muſt alſo ſend the *Rehearſal*, Maſter, to learn the Articles of the Church; where he may find, Article 31, as you told him before, (but I perceive he is a dull Scholar) that the Sacrifices of Maſſes, (and ſuch the Popiſh Prieſts do reckon their Wafers) *are blaſphemous Fables, and dangerous Deceits.*

Obſ. Yes, *Roger*; and by that Time he has conned all thoſe Leſſons, we will ſend him to learn the Injunctions of Queen *Elizabeth*, and her Biſhops, who order'd all Monuments and Objects of Idolatry, to be deſtroy'd; and then, when he has made ſome farther Proficiency, we will ſend him to read *Fox*'s Book of Martyrs; where he will find, that our reforming Biſhops, and other Martyrs, laid down their Lives for aſſerting, that the Popiſh conſecra ed Wafers were Idols.

Country-m. You give him ſo many Leſſons, Maſter, that I am afraid you will ſurfeit him. Ben't too hard, for that's the Way to make him play the Truant.

Obſ. Well *Roger*, at your Requeſt, I'll only ſet him a few more: The firſt, is, to learn carefully the Order of the Adminiſtration of the Lord's Supper in the Common-Prayer-Book; where he will find, 'That according to our Saviour's Inſtitution, who by his own Oblation of himſelf once 'offer'd, made a full, perfect, and ſufficient Sacrifice, Oblation, and Satisfaction for the Sins of 'the whole World; and did inſtitute and command us to continue a perpetual Memory of that 'his precious Death. The Prieſt gives the Sacrament to the Communicants, and bids them take it in Remembrance, that Chriſt dy'd for them; but ſays not a Word of his offering it up as a Commemorative, or other Sacrifice; The ſecond Leſſon I preſcribe to him, *Roger*, is, to read over the Book of Ordination of Biſhops, Prieſts, and Deacons; where we find, that by the Words of Ordination, the Prieſt has a Power given him *to be a faithful Diſpenſer of the Word of God, and of his Holy Sacraments*; but not the leaſt Hint, that he is to offer up the Sacrament of the Supper, as a Sacrifice, but the quite contrary; for he is to adminiſter according to the Order preſcrib'd in the Book, which is *in perpetual Remembrance of Chriſt's precious Death*, and the People are enjoin'd to take it ſo: By which, 'tis plain, that the *Rehearſal*, by his offering it up as a Sacrifice, is a Popiſh Nonconformiſt from the Church of *England*. The third Leſſon I would enjoin him, *Roger*, is, to read St. *Luke* 22. 19. where our Saviour expreſsly enjoins the Holy Supper to be taken in Remembrance of him; and 1 *Cor.* 11. 23, 24, 25. where the Apoſtle ſays the ſame, according as he receiv'd it of the Lord. So that the *Rehearſal* reflects upon our Saviour, his Apoſtles, and all the reform'd Churches, by ſaying the Sacrament is to be offer'd up by the Prieſt, as a Sacrifice: For which, let him quote one Text, if he can.

Country-m. Why, truly, Maſter, I perceive the *Rehearſal* does not know well what to ſay in the Matter, and therefore falls into direct Bulls; for, in his Paper of the 14th, Col. 1. Parag. 2. he asks, Who ſays, that Chriſt, or his Prieſts, do offer any more or farther Sacrifice? And yet, in a Line or two after, he aſſerts, that Chriſt continually offers his

his crucify'd Body and Blood, and the Priests offer it on Earth, in Conjunction with what he in Person offers in Heaven. Whatever there's to be said for Importation of *Irish* Cattel, Master, I am sure there's enough to be said against the Importation of such *Irish* Bulls.

Obs. We have heard already, *Roger*, that his Assertion is contrary to the express Letter of the Text, and to the Doctrine of the Church of *England*, in her Order for adminiſtring the Holy Supper; for if his own Oblation of himself once offer'd, be a full, perfect, and sufficient Sacrifice, as our Church, with the Scripture, asserts, to offer it oftner, or continually, is not only unnecessary, but blasphemous. And this has been ever maintain'd by our Divines, against the Popish Sacrifice of the Mass. That the Effects of our Saviour's Oblation of himself once for all, according to *Heb.* 10. 10. that his Intercession is of a perpetual Duration, and that he is a Priest for ever in that Sense, no Body denies; but that this Sacrifice is to be repeated, is contrary to the Apostle's Words, who expressly informs us, that our Saviour put an End to *the offering often Times the same Sacrifices by the Priest, by offering one Sacrifice once for all; and having done so, sate down on the Right Hand of God, from henceforth expecting 'till his Enemies be made his Foot-stool; for by one Offering, he hath perfected for ever them that are sanctify'd*, v. 10, 11, 12, 13, 14. And v. 17, 18. he gives us the Reason why this Sacrifice ceases, *because he will no more remember our Sins and Iniquities. Now, where Remission of these is, there is no more offering for Sin.*

Country-m. But enough of this at present, Master, we must take another Time to fix our Charge of Popery farther upon the *Rehearsal*; for here's a kind Letter from a Gentleman to you, who says, 'Tho' 'you have fully answer'd the Cavils of the *Rehear-* 'ser, yet he thinks it not amiss to put you in Mind 'of the Charter of King *John*, set forth at large in '*Matthew Paris, Edit. Lond.* 1684. pag. 219. from 'l. 30 to 60. where the King gives Power to 25 'Barons, to punish him, in Case of his transgressing 'the Laws; and he obliges the Free-holders to stand 'by the Barons in so doing. Now, says the Gen- 'tleman, the *Rehearsal* cannot object, that this is 'not the Laws of *England*, for 'tis the King's Char- 'ter; and he makes the Statutes only the King's 'Concessions; so that 'tis at least *Argumentum ad* '*Hominem.*

Obs. I am extreamly oblig'd to that Gentleman, *Roger*, or to any other, who contribute their Assistance to the Defence of the Revolution, and our common Liberties. I have hitherto had but little Help of that Kind; but would others follow this generous Example, it might save me a great deal of Trouble and Reading; and I shall always thankfully acknowledge it. In the mean Time, I shall confirm what the Gentleman says, from Dr. *Brady*'s Compleat History of *England*, pag. 498. because he is an Evidence of the *Rehearsal*'s own Party; and therefore not justly to be excepted against by him. There Dr. *Brady* informs us, 'That for 'the farther Establishment of those Charters, and 'greater Security of the Barons, the King yielded, 'that they should chuse 25 Barons, who should 'cause the Peace and Liberties he had granted, to 'be conserv'd; and that with the Community of 'the whole Land, if he or his Justiciary broke any 'of the Articles, they should force them to keep 'the said Articles, by taking their Castles, Lands, 'and Possessions, or any other ways they could, un- 'til they gave Satisfaction according to their Judg- 'ments, saving the Person of himself, Queen, and 'Children; and whoever would swear to obey the 'Barons in the Execution of these Things, might; 'nay, that he would command them to do it ---. 'And the better to enable them to do this, the four 'Castellans, or Governors of the Castles of *Nor-* 'thampton, *Kenelworth*, *Nottingham*, and *Scarbo-* 'rough, should be sworn to the 25 Barons, to do 'with those Castles what they, or the greater Part 'of 'em, commanded. This King *John*, and the 'Barons swore to, in the Meadow between *Staines* 'and *Windsor*, the 15th of *June*, the 17th Year of 'his Reign. The Doctor names the 25 Barons in 'the same Page; and adds, that they swore by the 'King's Order that in every Instance they would 'obey their Orders and Directions, *and would com-* 'pel the King, *if perchance he should repent him of* 'these Things.

Country-m. But the *Rehearser* objects, Master, that those Liberties were obtain'd by Rebellion.

Obs. 'Tis a full, tho' a short Answer, *Roger*, that those Liberties were never deny'd, but in Times of Tyranny and Usurpation. But I can tell him farther, that Dr. *Brady*, pag. 488. informs us, 'That 'the Arch-bishop of *Canterbury* acquainted the Lords, 'that he had found a Charter of King *Henry* the I. 'by which, if they would, they might assert their 'Liberties they had a long Time lost; and they all 'swore in Presence of the Arch-bishop, that they 'would strive to Death for those Liberties. I shall only add at present, that it appears from *Matthew Paris*, and other Historians, that those Charters were claim'd as the Laws of King *Edward*, which *William* the Conqueror swore to observe. And *Henry* the I. has this remarkable Clause in his Charter, 'I 'restore to you the Laws of King *Edward*, with 'those Amendments that were made by my Father, 'with the Advice of his Barons. And in short, those Laws were so far from being originally obtain'd by Force, tho' they were sometimes recover'd by it, that they were the Original Contract agreed upon betwixt our *Saxon* Ancestors, and their Kings, when they first created them.

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